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YOGA
AND TOTAL HEALTH

HAPPY B'DAY MAA

"May you always continue to guide our paths"

VISIT…

LANZAROTE
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Editor's Note

A human being makes mistakes in life. That, in itself, is not a problem because through mistakes he learns. In fact, if he does not do anything, that would be very wrong. Confusion is a very bad state to be in, where a person does not know whether one thing is right or wrong. In yoga, a confused state is called a *Tamasic* state. So, we truly have to understand this point and eliminate confusion. In other words, put in the effort and keep trying to remain in a balanced state. You don't need to be anxious about whether the result of what you do will be good or bad, right or wrong. At any time, use your knowledge, wisdom, and judgement, and do your *Karma*.

Actions have to be done, and over time, awareness will increase. This will bring greater understanding and depth.

It is said that one who falls knows how to take care. One who does not fall will never learn to walk. One who is afraid of falling will never be able to walk. One who is scared all the time about the consequences of his actions will never attempt anything, because his mind is forever in a divided state, what if I do this, what if I do that. This way a person will not do anything and that kind of life is very miserable. Yoga says that it is wrong to live in this way.

So, move ahead. Mistakes are no problem at all. That is a part of life. Do you know even one person who has not made a mistake in his entire life? However, after committing a mistake, learn from it. Look objectively and understand where you went wrong and how the situation could have been better managed. This is the actual learning of life.

Only Books Magazine

Hansa. Ji

Dr. Hansaji J. Yogendra
Director

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Edited by
Dr. Hansaji J. Yogendra

Design
The Communion

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Letter's to the Editor

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I joined yoga classes at The Yoga Institute more than twenty years ago. I got very deeply interested in Yoga and subsequently joined the Teacher's Training Course. That was a turning point, not only in my life but also for my family. Our food habits straightened out, *Asanas* became a part of daily routine and invaluable concepts, along with the *Yamas* and *Niyamas*, became guiding lights.

I am sincerely grateful to the Institute for all the knowledge lovingly bestowed on us.

Manjula Shukla
Mumbai

The Yoga Institute has given me a lot. I recently did the online course and even though I was a little skeptical about it, I am glad I took the leap of faith and enrolled myself. Even though it was an online course, the teachers took a lot of effort to create the same environment for us. It was almost as if we are there at the Institute and learning from the best teachers. The course has not only given me knowledge but has also helped me change my daily 'bad' habits and routines. My anger issue has completely gone away and my relationships are improving. I cannot thank The Yoga Institute enough!

Rahul Kulkarni
Pune

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Happy Birthday Hansaji

Manjula Shukla

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October marks the birthday of Smt. Hansaji, deeply respected and dearly loved by all the *Sadhakas* and students of The Yoga Institute. For most of us, the Institute is Hansaji and vice versa. She is truly a Guru guiding us all on the path of self-evolution.

On entering the campus, we look out for her, and her bright smile lights up our day. No matter how busy she is, she always has a few moments for anyone who wants advice. Her calming personality and words of wisdom make everyone feel better.

Hansaji's lectures are filled with practical wisdom, the kind that we householders need. Be it in-law situations, teenage tantrums, or personal problems, her perspective makes us see the circumstances differently and respond appropriately. Her deep knowledge of yoga, Vedas, classics, and mythology are evident in the beautiful explanations and examples that pepper her talks. She also has a unique quality of simplifying the most profound thoughts and making them easily understood by yoga aspirants.

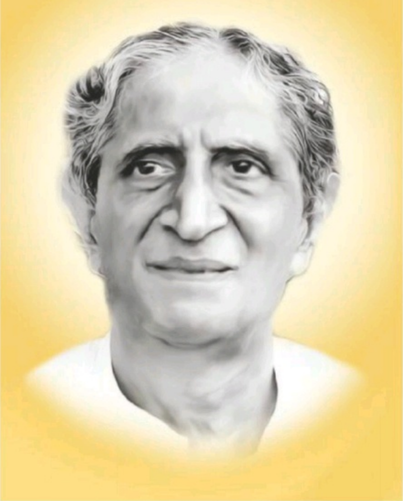
On her birthday, we all wish that each coming year should be better for her than the one gone by and bring her happiness and peace in abundance. We look forward to her guidance and blessings on every step of our spiritual journey.

Announcement

Smt. Hansaji J. Yogendra celebrates her 73rd Birthday on 8th October 2020.

Saucha Soch

Dr. Jayadeva Yogendra
in *Parisamvada*



There are certain rules and regulations that govern the study of yoga. There are some that are negative: don't speak untruths, don't hurt. And then there are some that are positive – the dos. The positives are called *Niyamas*: rules to follow. The first rule is connected with *Saucha* i.e. cleanliness. Now cleanliness is not unknown to us. Though, possibly you would be interested to know that bathing the body is just 200 years old in other countries. In India, it has been there for thousands of years. This cleaning of the body externally and internally falls into *Saucha*. Various areas of the body are kept in mind in yoga: the ears, tongue, mouth, throat, stomach, intestines. All this falls under that heading. Those who have the time, the traditional *Hatha Yogis,* they see that every part is kept clean because then it creates certain vibrations which are helpful for the practice of yoga. So, just as there is the internal cleansing one also attends to the external cleansing i.e. cleansing the place where we live and the surroundings.

Another important thing in the internal cleansing is the cleansing of the mind. We induct into our minds a lot of negative thoughts and that is as good as not having a bath for ten days, as these negative thoughts persist and influence us. It is like putting on coloured glasses. If we have a negative thought about others, then we don't think good about ourselves either. A child is innocent. He has no negativity. Even when we slap him for some mistake of his, he forgives and the next moment he laughs. But we are full of negativity. In fact, if you honestly analyse your mind it is just this: someone did something wrong, someone hurt you, things are not going according to your wishes, etc.

So, this entire work is of cleaning all that is negative is *Saucha*. Cleaning the external body, the internal organs, and the mind prepares you for your study. If you are dirty physically how can you do a *Jalneti* or other techniques? You naturally wash yourself clean first. Most of these *Kriyas* in the old times were done near a riverbank or a big pond to clean the body and then begin. The mind part is there: auspicious thoughts, peace. These are a must. If you are internally boiling and abusing and then pretend to do your yoga and *Sukhasana* it has no meaning.

In these matters, a little more openness on your part will help you. We are not going to come to know your secrets. But you coming to know your own secrets will help. How often in a day do we think positively? We should admit that we don't. We are interested in reading the newspaper to know all about negative things. The positive things are printed in a small space because they don't have much interest value. We fill ourselves with negativity about how the world is going to the dogs. Such a statement occurred 5000 years back in ancient Babylonia. They deciphered the script and read how the world was going to the dogs, children didn't obey their parents, and so on. These are the things that were said 5000 years back. Today we are concerned about the same things. In

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our conversation, how often do we talk about some good people? We are interested always in talking about bad people. We never hear of people who are optimistic, who speak well about others, who are joyous, and happy.

I have often quoted the example of an old man who, in the British times, was appointed as a Station Master of Bulsar station with great honour. A good man, he was tall and well built. At the age of 85, when the building was constructed here, he stood at the gates trying to get a contract. I saw him and he introduced himself. He said, "I am Akshay Shankar Yagnik." The words were familiar. "I am the Station Master of Bulsar." It was a good thing at that time. So, we admitted him. And he had only good things to say which today, if I tell you, would look ridiculous. He said, "You know, you had come to my home and I had prepared some very good *Bhajiyas* and you enjoyed them. Then we enjoyed the lovely evening under the moonlight, all of us sitting and enjoying *Bhajiyas.*" Now, he was talking about all these things. A modern man, if he comes, he will talk about what is going to happen in America, what will happen in India, and only that.

A saint in Delhi, as I often have mentioned, had one standard sentence whenever he met people, and they asked questions or narrated their problems, *'Kamaal Ho Gaya.'* If someone said our son got married, he would say *Kamaal Ho Gaya*. If someone said his mother died, he would say *Kamaal Ho Gaya.* People would get very angry. But he looked at everything in the same way. Any event for him was a great thing because it was God's wish. And he was happy. So, imagine: living in that world where everything is wonderful, everything good is happening and nothing is evil. Thinking like that all the time, doesn't it make a person different? The modern man, unfortunately, reads the morning headlines in the newspaper: 'The share prices are falling,' 'There is a likelihood of another war,' etc. and spoils his mental state. Thinking positive and creating a proper mental climate would make us different people. So, this very simple act of cleanliness should be learned by everyone!

(Dr.Jayadeva Yogendra (1929 - 2018), was a simple man and a true Yogi. Fondly known as Dr. Saheb, he pioneered work in Yoga Education and Therapeutics. He was the Editor of 'Yoga and Total Health' from 1961 to 2018).

Charity Begins at Home

Dr. Hansaji J. Yogendra

The word for charity in Hindi is *Daan*. Charity can be viewed in two ways. First, when you give charity to a person it means that you understand the person's needs and help him accordingly as per your desire. In Jainism, it is said that this kind of charity can increase your ego. Hence this way of doing charity should be avoided.

"I have something and I am giving it to someone," goes against the philosophy of life that you were born empty-handed. So, to what things are you referring to as "mine"? What you have is what you got from here which you are giving to others. "I am giving something" - when this "I" sense comes in, it increases *Kleshas* (negativity). Instead, develop a feeling of gratitude, "Thank you God that there is someone to take what I have, otherwise to whom could I give it?" Sometimes it can happen, that you want to give but there is nobody to take it. This "taker" is very important, because only if he is there will you be able to give. That is why when you get an opportunity to give something to someone you should be grateful to the person taking it. Swami Vivekananda has also mentioned the same thing, "Be grateful that the poor man is there, so by making a gift to him you are able to help yourself. It is not the receiver that is blessed, but it is the giver. Be thankful that you are allowed to exercise your power of benevolence and mercy in the world, and thus become pure and perfect."

One must also search for the right person. To help somebody is a risky affair. If you help someone who does not need help, then that kind of help will have the wrong effects. It can make the person lazy and turn him into one who constantly expects. Instead of helping, you would be going against the welfare of society. So be very careful when you do charity. You will have to do some research as to who is the right candidate for receiving charity. If you give money to a person who is addicted to smoking, even if he is hungry, he will go and buy a cigarette and not a banana to eat. So instead, you could buy a banana and give it to him to eat. But people simply give money and think that their job is done.

The second point is what is developing within you when you are giving or when you are being charitable. Is the ego reducing? You are able to give to others when you cultivate the quality of "let go" in your mind. When you reach a stage of detachment, you say that you can live without that thing and that is why you are giving it, as it is excess. The tendency of learning to live with less, learning to live with the minimum, comes when you enjoy giving to others.

Here we always give the example of Mr. Sharad Chauhan who is the Managing Director of Parle Products. He has been coming to our Institute for the last forty years. He is very sincere, very regular.

So, Mr. Sharad Chauhan made a rule for himself that if anything was not used or touched for one year, that thing was excess. So, that thing was to be put outside the house and given to somebody who wanted it. For example, if you have not worn some clothes, or if you have not used some utensils, or anything else, for one year, you can give it away because that is excess for you and will be of use to somebody else.

In the olden days, kings used to donate cows that had lost all their teeth. In other words, to give away something that is no longer useful to you, but which is worn out and broken, is not right. So be careful that you give something that you could use, but you have it in excess and not because it is useless and broken down and you are releasing your burden by getting rid of it.

When you give, qualities like caring, consideration, faith, develop in you. You learn to "let go". With the development of *Vairagya,* nothing makes you unhappy. The trend of unhappiness takes place when you hold on to things. When you let go then there is no reason to be unhappy. You just leave it. Contentment *(Santosh)* is cultivated in you.

If you are on your path of duty, that itself will protect you from getting excessively involved in any one thing. You are enjoying helping somebody. He is happy because he is benefiting from it. So, you get stuck there and your duties towards yourself, duties towards your near and dear ones, get ignored. I have seen many ladies who don't have time to work in their own house but they have time to do other things. The neighbour's mother's leg gets fractured and this lady will go and sit with her for eight hours but she does not have time for her own son who is ill at home. Everybody over there praises her profusely and thanks her. In her own house, nobody appreciates her. As a result, you start doing this kind of social work and you don't have time for your own child. So, be very clear that the concept of duty must be kept in mind.

(Dr. Hansaji J. Yogendra, lovingly addressed as Hansa Maa is the Director of The Yoga Institute, Mumbai and the Editor of 'Yoga and Total Health'. She is a friend, philosopher and guide to many.)

Gratitude

Sujata Bhalotia

Gratitude is the highest form of prayer known to mankind. In simple words, gratitude is the quality of being thankful and appreciative for any form of kindness received. The feeling of gratitude comes forth when someone helps us in our time of need, and we feel God has come to help us. But generally, this feeling is short-lived and comes up only as a response to the moment.

Most of us always complain about what we don't have in life. We crib about our health, our financial status, our failed relationships, and a lot more. We are mostly engrossed in comparing ourselves with others and end up with feelings of lack. We are so focussed on what we don't have, that we fail to notice all that we have. If only we give some attention to the gifts we possess in life, we will realise that whatever we have, outweighs what we lack. If we really want to be joyful and happy in life, we have to learn to be grateful for all that we have and where we are in the present moment.

The quality of gratitude is an intrinsic part of us, we simply have to water the seeds present. This can be done in the following three ways.

Firstly, practice the Attitude of Gratitude. That is, live with gratitude all the time. Expressing gratitude only by speaking or writing is not enough. It should become a living experience - an integral part of our nature, behaviour, and thought process. As an enlightened master had once said, "Wear gratitude like a cloak and it will fit every corner of your life."

Secondly, shift from conditional to unconditional gratitude. Express gratefulness not just towards someone who has shown kindness or for an achievement longed for, but towards everything and everyone in life. We should express our gratitude towards our parents, teachers, and towards all species on this planet.

Thirdly, be grateful not only for what we have but also for what we don't have. We must be thankful that we don't have all that we desire or else we would have nothing to look forward to in life.

Once we inculcate these principles in our life, we will feel that Gratitude is a form of abundance. It is a love-based emotion that brings happiness and joy. Even difficulties in life should be accepted gratefully. Guru Nanak had once said, "Behind every sadness, there is a secret meaning. We should not complain. We should say 'Thank you, God.'"

(Smt. Sujata Bhalotia is a certified Yoga teacher and a practitioner of meditation. She is also a therapist for Inner Child Healing.)

Hatha Yoga Pradipika

द्वितीयोपदेशः

Chapter 2.31

अथ त्राटकं
निरीक्षेन्निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।
अश्रुसंपातपर्यन्तमाचार्यैस्त्राटकं समृतम् ॥३१॥

Being well-composed, one may observe carefully a minute object with a fixed gaze till such time as tears flow forth from the eyes–this the masters call *Trataka*.

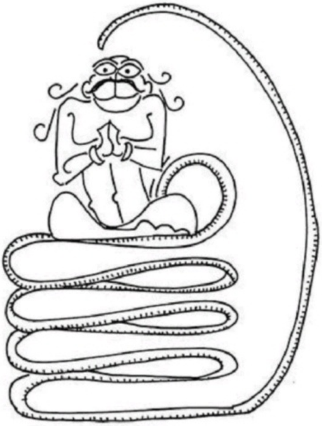
NOTE: The masters are Matsyendra and others. The duration of the practice, also recommended by the commentator is difficult for the beginner. *Trataka* in general will refer to the central fixation of the eye. Because of constant projection to a wider area, a minute object is preferred to localize and focus attention. The other object being to compel the mind to awareness and concentration. Although ritually physical with the object of improving vision, its main purpose is to habituate the mind to gradual concentration through the sense organ.

The flow of tears will be an indication of strain or fatigue and this warning must be heeded. No attempt should therefore be made to continue with the practice, once the tears begin to flow. The standard fixed for the adepts or *Siddhas* is three hours without a wink which although practicable for such adepts is likely to be harmful in case of those who are in weak health or have weak eyes. The word minute implies the smallest point visible which calls for an effort to keep it in sight and would thus help avoid distraction both sensate and mental. Staring is to be avoided should it involve more than the usual effort, and side-movements of the eye must remain so controlled as to preclude the extension of the area of exact fixation.

Deliberations with Devdutt

How Lord Hanuman Can Make Leaders Good Human Beings

by **DEVDUTT PATTANAIK**



Hanuman knew how to rile up Ravana. Ravana was a powerful king, who thought he was better than others. But Hanuman knew he was an insecure man who needed to assert his authority over others constantly. So, when presented in Ravana's court, he spoke in chaste Sanskrit and demanded that Ravana give him the respect due to a king's messenger.

Here was a monkey speaking in chaste Sanskrit. How could that be? Ravana was confused. He saw a monkey but heard the language of the gods! Was this an animal or a *Brahmin*? Surely, respect did not depend on form, human or animal? Ravana, a *Vedic* scholar, did not have the wisdom to recognise a wise creature. Instead, he became insecure and mocked Hanuman, considering him a pest at best. 'If you don't give me a seat, I shall make a seat for myself,' said Hanuman. He extended his tail, coiled it, and made a seat for himself.

Only this seat rose higher than Ravana's throne. Suddenly Ravana, who liked looking down on people, had to look up in order to talk to Hanuman. He did not like it one bit. He was furious. Hanuman chuckled. It was so easy to upset this supposedly educated man. Ravana got so mad that he ordered Hanuman's tail to be set on fire. When this was done, Hanuman swung his burning tail this way and that, and it ended up setting Ravana's palace on fire. This rather comic episode from the Ramayana is a study in human psychology.

Ravana embodies the powerful educated men we see around us whose power and knowledge have not made them wise. They use power and wealth not to liberate themselves from their insecurity but to barricade themselves from supposed threats to their imagined self-worth. The higher they rise, the more scared they get, terrified of being pulled down. You find Ravanas everywhere. Knowledgeable, but not wise. Powerful, but anxious. In *Vedic* tradition, true wisdom meant rising above insecurities and becoming generous. True wisdom meant giving power rather than capturing power.

Hanuman is powerful. So he does not have the need to intimidate people. He presents himself as a monkey, playful and mischievous, bowing to Ram, happy to be a servant, when everyone knows this little monkey can turn into a giant, fly across the sea, sprout five to ten heads to become Mahabali, conquer ghosts and goblins and even rescue Ram. He does not have to display his power. He does not have to make you feel powerless.

When we walk into a meeting, we have to ask ourselves, are we meeting a Ravana or a Hanuman? Does the person in front of us want to intimidate us or energise us? He who intimidates and wants us to feel small and submissive is Ravana. He who energises us and wants us to feel big and powerful is Hanuman.

Mythology is full of characters who help us make sense of the world and negotiate our way through life. The gods and demons of the Vedas and the Puranas are meant to mirror humanity. Ravana is glamorous with his ten heads, twenty hands, golden city and flying chariot. He is a scholar–expert in Vedas, architecture, music and astrology. But that does not make him generous or humble or kind or polite. He gets pleasure in making fun of a monkey and even tries to burn a monkey's tail. It reveals that all that education has not made him kind, or considerate, or large-hearted. Knowledge and power make him pompous and he chuckles at human shortcomings. Wisdom has nothing to do with education. It is about empathy. Ravana lacks empathy and so does not really care for anyone, not even Lanka. He feels the kingdom exists for him; he does not exist for the kingdom.

Leaders often behave like Ravana. They are glamorous and entitled. And they use their power to dominate and be territorial. In art, Ravana is shown trying in vain to carry Shiva's mount Kailasa. Shiva embodies detachment while Ravana embodies attachment. The tension between the two is obvious.

Ravana wants to possess Shiva who possesses nothing. Ravana is the very opposite of Shiva who he venerates. In folk traditions, Shiva becomes Hanuman to teach Ravana a lesson. But the Brahmin-king of *Rakshasas* refuses to learn.

The journey from a Ravana-type leader to a Hanuman-type leader is tough. Western management *Gurus* use words like the servant-leadership model. The language here is still feudal. Hanuman is not a servant though he calls himself Ram-das. Hanuman chooses to serve Ram but Ram does not seek or demand his service. Nor does Hanuman seek Ram's gratitude. Servitude assumes obligation. Here, the service being offered is voluntary. Hanuman is being generous.

He does not expect anything in return, for he enjoys the pleasure of being generous, and glad that Ram is letting himself be the recipient of generosity. These ideas are often trivialised as spirituality. But they are at the core of making leaders good human beings.

(Shri ***Devdutt Pattanaik*** *is an Indian mythologist and writer known for his work on ancient Indian scriptures.)*

Blackberries in a Bigger Context

Hella Naura

Just a few minutes away from my apartment there is a little lake with a pathway that is surrounded by bushes and partly backed by trees. My almost daily walks there, often arouse feelings in me. What these feelings are may depend on the yearly season and whether the sun is shining or not shining but most of all on my changing states of mind. The latter may be marked by either too much thinking due to doubts, frustrations, distracting wishes or attempts at problem-solving, or – on the contrary – by calmness. In the former case, these walks are required anyway for health or an occasion for catching up with neighbours. Yet, in the latter case of a calm, balanced state of mind, these walks may cause me to feel happy, grateful, and full of praise of that great mysterious Being that must be behind, beyond and throughout everything everywhere.

Yesterday I picked blackberries on my walk there. This, in itself, is a sign of better times. Some policies must have changed with the communal authorities or who-knows-whom. Because for many years plants there must have thoughtlessly been cut back at wrong times or in wrong ways, with the result that these bushes hardly ever bore fruit. Maybe cuttings have also been added. While I picked blackberries, some lines that I read a few days earlier crossed my mind. They were about Victor Frankl who, as a Jew, survived the horrors of a Nazi concentration camp, later settled in the US, and became a psychiatrist and founder of "Logotherapy". The German title of a book he wrote, in my translation, is "Saying Yes to Life in Spite of All". The gist of it, if I understood correctly from those few lines, was that one should not have expectations from life, but rather find out what life was expecting of him. This would greatly help to settle many mental and emotional problems. It struck me that Dr. Jayadeva must have functioned in such a way, renouncing willingly and knowingly his own expectations with regard to his future, in order to meet his father's and maybe others' expectations. He thus must have practiced the Highest *Karma Yoga* right from his early years.

Now picking blackberries, I suddenly remembered Victor Frankl's wise words. Why just then? Having the habit of watching my thoughts and trying to trace them back – a habit of thinking that might be at the cost of taking action – I knew why Victor Frankl's words came to mind just then. Blackberries grow on prickly tendrils. If one just reaches for the berry's upper part one can easily draw the fruit pulp off. Yet as someone explained once, if one does so, the adjoining or maybe future berries will not grow well. One rather has to reach for the very uppermost part of the berry and separate it as a whole from the tendril. For this one needs the other hand, too, to hold the yielding tendril fast. Doing so, one easily gets scratches on one's hand and tiny prickles getting stuck in one's fingertips. Life and the urge to grow, go together, I think, even if this urge might get thwarted and growth handicapped, be it for a blackberry or an infant.

So, what is Life expecting of me? At least not to make growth for someone or something else difficult, meaning in this case that I had to risk scratches in favour of future berries. (Suppose one argues that Life does not expect anything of anyone, there are still the discoveries of an Indian scientist, Chandra Bose was his name, I think, who found that plants have the same kinds of basic feelings as animals or even humans, of course in a most rudimentary form.) However, there is one great difficulty. Assuming one believes that one is a tiny particle of the one Great Life, maybe like one cell among the numberless cells of an eternal cosmic body, and one positively wants to or negatively feels compelled to try to obey and fulfill Life's expectations, how will one know what Life expects of him? In what language or through what voice or voices does Life speak?
Reflecting on any object requires some measure of concentrated thinking. And without concentration, there cannot be any

yoga. But is not thinking about such tiny things as blackberries, not even yet in existence, too much of a good thing? Maybe. But I do not think so. It does not seem right to me to consider big things only at total disregard of little things. (I felt confirmed when I happened to read that Queen Draupadi, when in exile, was greatly embarrassed to find she had cleaned a pot badly and left one single grain of rice sticking to its wall. Yet, Shri Krishna while visiting her insisted on eating that one grain, which was enough to satiate his hunger and satisfy him fully!) At the core, taking required pains while harvesting nice berries or whatever for oneself today in order to contribute one's share to the growth of others tomorrow, is really what good parents do all the time for their offspring. It is also what laudable government members do, when, while harvesting taxes etc., they take pains for the unimpaired growth of the whole population and the later generations. Yet all this might not be so easy at all. So, can one really afford to bother about small things when pressing big things have to be managed?

From the common standpoint, there is, in fact, a tremendous difference between small and big, just as there is between high and low, rich and poor, prominent, and nameless. And when it comes to good and bad it might get really controversial, if not, at worst violent. But then, a merely materialistic standpoint like this cannot be the only one! There are more standpoints that have to be considered for the very obvious reason that man does not consist of matter alone, as cashboxes, calculating machines or computers do. So, the materialism of economics, logistics, administration, and the like have to get balanced by humaneness. If not so, a tendency will prevail to commercialize everything, be it human relationships, the sciences, the realm of nature extending to the vast space beyond our planet earth, and even what is thought to be spiritual matters. But even the greatest spiritual writings or Scriptures of the world cannot provide inspiration or the right guidance if they are misunderstood or used in a materialistic way.

Interestingly, in the ancient Latin language spoken in some parts of the globe in the past, the apparent opposite of "high" and "low" was denoted by one and the same word, Altus. As for the opposite of small against big, Shri Yogendra's words may be considered: "A mosquito is just as full of wonders as an elephant is. But do we have the eyes to see that?" Likewise, Dr. Jayadeva, when explaining *Karma Yoga,* said: "All work is equal", which is stating the same fact from another angle, although maybe not so easily understood or accepted. So, does that mean that spiritual and wise persons do not differentiate between objects or properties? No, not at all, because the path of Yoga is said to be one towards Highest Discrimination. So highly spiritual persons definitely do differentiate, but they do so in a very different way than what is common.

(Kum. Hella Naura, a German Sadhaka of The Yoga Institute, got inspired by Dr. Jayadeva to concentrate on Karma Yoga. To spread knowledge of the Institute's yoga she did a film on it, published four of its books and, for 21 years, her own quarterly "Yoga and Total Health" in Germany.)

Another Pandemic

Supreet Shah

Amidst the COVID19 pandemic, there is one more pandemic that is spreading its claws all over. Its knock is being heard in each household, yet we are unwary of it. Depression, anxieties, and panic attacks have carved its way into the youths and even kids of this society. Nothing has even made us feel so helpless and stuck in a situation. At one point, we can even fix the physical effects of the pandemic, but what about the mental effects that are staring right into our eyes?

Due to prolonged lockdown, our young generation is losing their mental health. They can't go to school, they can't meet their friends, and they can't even play outside. For their protection, we have locked them indoors in a sanitized environment.

We, humans, are structured to coexist with others. Now suddenly, we are going against the grain and our kids are feeling lost. The situation in big cities is even grimmer where we have nuclear families and parents are also busy with their work from home routines. Our kids are unknowingly left alone to cope up with their newfound problems in their own worlds.
The need of the hour is to find solutions to these issues, and our very ancient humble practice has the solution to all our problems, even before they arise.

Meditation has been given immense importance in yoga and has profound effects on mental as well as physical health. Simple practices like *Shavasana* (corpse pose) and *Om* chanting can cure so many problems of our body and mind. We need to empower our children. Looking inward through meditation is the weapon with which we can combat any depression or its cousin. Children must be encouraged to sit and meditate for at least five minutes every day. In simple meditation, they can just focus on their breathing or count the number of breaths while the eyes are closed. They can sit in any *Asana* - it may be just a simple crossing of legs *(Sukhasana)*. This is very powerful regardless of how humble it may look to anyone. If done before sleeping, it can have a profound effect on the quality of sleep. When the sleep is good, our bodies function better, our immune system works better and our minds reclaim their peace again.

After a good sleep of eight to ten hours at night, which necessary to maintain the health of our minds, it is important to bask in the morning sunlight. One must let the mind carry out its process of photosynthesis to bake the happy recipes and provide immense happiness to us. For the time being, if only these two modest practices, meditation, and morning sun basking are taken care of, then we can bring about very positive changes in us and in our loved ones.

(Supreet Shah has done her Yoga Acharya training from Bhavan's College, Mumbai)

Forgiveness a Virtue

Moushumi Bhagawati

'To err is human, to forgive divine'- Alexander Pope. There is an argument that humans are not divine, so why should we forgive? The simple answer is that we forgive because it benefits the forgiver more than the forgiven. It is a path to self-fulfillment.

Very often it is difficult for us to forgive people who wrong us. We feel that if we forgive the wrongdoer, we are indulging them, giving them permission to carry on their wrongdoings or we are indicating a personal mental weakness. Moreover, it is hard to forgive a person who was once as dear to us as a friend, sibling, relative, spouse and even, at times, our parents. But once we understand and accept a few things regarding human nature and the benefit of forgiveness, it instinctively comes to us.

Every human being throughout history, has made mistakes: that's how we learn. No one is perfect. It's what we choose to do with it that singles us out; we all have the capacity to learn and correct ourselves from our mistakes, just as we all have the capacity to forgive. It becomes a matter of choice.

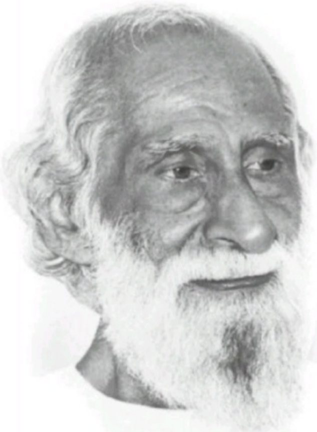
But forgiveness may not always lead to good feelings towards the wrongdoer. Nor does it mean that the wrongdoer will repent and realize his mistake. Probably the wrongdoer will repeatedly hurt us if given a chance. In this case, it is prudent to stay alert and away from that particular person. At this point, it is also important for us to realize that a wrongdoer behaves in such a way because he is heavily influenced by his upbringing and experiences. This will make us empathize and forgive, however negative or irrational his action may be. We forgive simply to free ourselves from negativity.

When we are unable to forgive, it gives rise to negative feelings in us; bitterness, revenge, and resentment are common feelings in those who have been wronged. Unforgiveness may stray us from our positive goals and aims of life and lead us to the road of negative action and even crime. It stunts our growth. We suffer mentally, physically, and spiritually. We are indirectly in the power of the wrongdoer. We put ourselves into an emotional prison. According to Marianne Williamson, 'Unforgiveness is like drinking poison yourself and waiting for the other person to die.'

But the moment we forgive we become free from all negative feelings and actions. We regain our mental peace and happiness and can move forward in life. It leads to empowerment and freedom. In fact, forgiveness is the virtue of the brave and the intelligent. A forgiving person is a positive person with better mental, physical, and emotional health.

Among all these people, we should be able to forgive one person more readily than anyone else, ourselves. If we are not able to exonerate ourselves for our mistakes, it will lead to the same negative result. We should remember that we are not perfect and tend to make mistakes. We make mistakes because we did not know better and now, because we know better, we will not repeat the mistake in the future. Instead of feeling guilty, we should be able to turn our errors into learning experiences. One of the greatest gifts one can give oneself is to forgive. "Forgiveness does not change the past, but it does enlarge the future," said Paul Boese.

(Moushumi Bhagawati is a Subject Teacher of English at a Govt. Higher Secondary school in Assam. She is also a honorary counsellor and a good orator who has lectured in and hosted many programmes since her student days.



The Spiritual Lighthouse of The Yoga Institute

Thoughts of Shri Yogendraji

The benefits and values of the path of activity and inactivity are fraught with their own consequences. Yoga transcends this humdrum existence by remaining permanently established in the unchanging state of awareness.

Of course, there are people who cannot understand the existence of a higher reality than the apparent. They have false hopes of solving all matters by their belief in the immediate material world and by their inadequate power of the mind and intellect. They are distracted individuals, who have moved away from the true nature of this universe. They can become a menace to society if they continue to multiply.

The danger has to be stopped through the right knowledge and discipline of yoga. Faith in something higher than oneself is indeed the cornerstone of another belief in a superior reality that pervades all. A one-pointed attention to this belief in all activities of life is necessary. This superior reality is the event itself as also the process, the participants, the instruments and all.

In fact, by tapping at the source of this reality at all times, one succeeds. Little one-pointedness, even in small actions and a little faith in someone higher than ourselves seems to be at the back of all major events of life.

Belief in the absolute that gives meaning to our life, lived otherwise in fragments, will help anyone to achieve success.

-From Guide to Yoga Meditation by Shri Yogendraji

(Compiled by Shri Dilip Tralshawala, senior Sadhaka of The Yoga Institute)

The Thinker

One of the richest men in America had acquired enough wealth, but in his last days, he was a loner. He lived alone and he was an unhappy man. On one hand, he had acquired all the wealth one could have and yet in the end he was the unhappiest person. So, possessing, acquiring, wanting, wishing, and getting is no guarantee that you are going to be happy.

'Karmane Eva Adhikaraste Ma Phaleshu Kadachana' from the Bhagavad Gita, is a statement we should all remember. It means that we have the right over work- 'Karmane Eva Adhikaraste.' We have to work. It is our right. 'Ma Phaleshu Kadachana' - but never the results. This is the important part. After we work, we expect the results but we have no control over the results. It is a very sad statement. But it is true. You may work very hard, very conscientiously, and yet it is not sure that you will get the results you want. Not that someone can manipulate the results, but the results are beyond our control. This is true for all of us.

You have to get up in the morning and brush your teeth. But don't expect that because you are doing that you will never visit the dentist. There is no guarantee. In spite of all the care you take you may have to go to a dentist.

Don't be the doer of action for the result. Just do the correct action. Don't get frustrated is the advice.

Do send us your views at yogatotalhealth@theyogainstitute.org

Healthy Meal Time Habits for Children

Manjula Shukla

Every parent would like their child to be healthy and fit. Apart from the actual food content, about which volumes have been written, the following elements should also be taken into consideration.

The process of digesting food begins with the action of saliva in the mouth and so it is necessary to chew food properly for efficient digestion. Therefore, we need to eat in a relaxed manner rather than "grab a bite on the go."

While eating, an attitude of gratitude also should be maintained. Smt. Hansaji has always emphasised that more important than the items in the *Thali*, it is the attitude with which the food is eaten that makes all the difference in the assimilation of the nutrients.

It is said that a feeling of satiety comes twenty minutes after starting a meal. If one is not sensitive or aware of this, there is a tendency to overeat leading to overweight and obesity.

Growing children need their meals at suitable intervals as their requirement of energy is very high. Breakfast is very important as it is eaten after a long gap. Lack of breakfast may lead to low energy levels. During the day, meals should be served at proper times with nutritive snacks in between.

Healthy food, if taken at inappropriate times, may not be good for health. A wholesome dinner, if taken late at night, may not be of many benefits as the digestive processes need to keep working and may impede deep and restful sleep.

Parents should keep in mind the old saying, "The family that eats together lives together." There is deep bonding while eating together and this shows in family unity. Mealtimes should be happy and stress-free and parents should encourage dinner table discussion. It is a good opportunity to catch up with each other's events of the day. Children also pick up a lot of knowledge as well as the experiences of the elders due to shared time together.

Food, when eaten together, always tastes better. In good company, even veggies and greens may not elicit revolt from children and they quietly eat whatever has been prepared. A good strategy for getting children to eat vegetables is to introduce these from a young age so that the tastes are familiar.

In fact, parents should follow a basic rule that children should eat whatever is served. Their requests for their favourite dishes will be fulfilled when possible, but not at that moment. In this way, children learn to eat balanced meals containing all the required nutritional categories.

Food attractively served at a table with plates and cutlery laid out appears much more appetising. Yoga advocates drinking water before or after a meal, but a few sips with food will enable better digestion.

Yoga is very clear that junk and fast food, frozen and stale food is *Tamasic* in nature and very harmful for health. Such foods should not be taken regularly.

There is a high amount of preservatives and flavouring agents in the food items prepared commercially. These need to be avoided or consumed with awareness and balanced with *Sattvic* food. These are deficient in nutrition, high on empty calories but children are attracted because of taste and widespread advertising. Proper emphasis on home-cooked meals will reduce the consumption of such items.

Meals should not be eaten in front of the TV. Food eaten mechanically is hardly likely to be beneficial. Also, the program being watched affects digestion. While watching TV, the mind confuses the screen with reality. Scary movies or thrillers will cause the secretion of adrenaline as the mind goes into a "flee or fight" condition. Digestion gets affected as the body and mind are in a tense state.

A poor diet will have very adverse effects on the child. Proper physical and mental growth may be hindered along with insufficient muscle mass. The immune system may be weak resulting in frequent infections. All this will definitely impact the academic performance of the child. A weak child may also be bullied in school and as a result, he could develop low self-esteem and confidence.

A little care and understanding on the part of the parents will go a long way in correcting faulty meal-time practices. With awareness, the child's health will improve in leaps and bounds resulting in a much happier state of mind.

(Smt. Manjula Shukla has been practicing yoga for more than 20 years. She is also an author, editor and conducts creative writing classes for children.)

Commitment

Pooja Shah

Karma Yoga talks about the importance of commitment. It can be a commitment to a cause, responsibility, work or to the family.

Recently my father sent me a YouTube link to a song. A sixty-year-old gentleman was playing the sitar and singing a *Ghazal* to a live audience. As I was listening to the *Ghazal* and looking at the gentleman playing the instrument, I noticed a serenity on his face. He smiled and chuckled at the right moments, while his hand was constantly on the sitar strings. I noticed his posture too. Not an aficionado of classical music, I could at least decipher that many years of practice would have gone behind this effortless rendition, right from being able to sit in that posture for long, to moving the hands on the sitar strings, and singing. The glow and contentment on his face and the innocent laughter were testament to the singer's commitment. Most of the Bollywood singers running after glamour and a quick run at being famous would pale against this singer's serene demeanor.

And it got me thinking, this is the difference between committing to something with *'Shraddha'* and running after success and fame and changing one's stance at every opportune moment.

Any endeavor of life, be it a marriage, raising children, pursuing a hobby, self- development, or even learning yoga, can be challenging in the beginning. For a long time, one may keep putting in the efforts, but there may not be any visible benefit for us or others to see.

For e.g., I may keep practicing *Jalaneti* for days on end but still feel there is no difference at all. In such moments, the temptation to give up is very enticing. The mind will justify, "Why should I go through the trouble of heating the water every day, be empty stomach for a little longer, and then do *Jalaneti*? I can neither see any benefits of it nor is there anything tangible to show on my social media. How can I brag about doing *Jalaneti* every day on Instagram? Doing the same thing every day is so boring," and so on.

Unknown to the mind, gradually I may notice that I do not catch a cold so often, that my sinus problems have gone, and migraines, too, have reduced.

At other times, aversion to obstacles or getting swayed by emotions can also be a reason why we quit.

I remember reading in one of the editorials by Dr. *Sahab* that soon after marriage, at times situations change and people want to call it quits. He mentions that before getting married, there must have been reasons which made us take that decision, so why not stick to the decision for a while before calling it quits in a haste? There must have been some reasons why we decided to get married in the first place. So let us give time for things to settle.

Here in Hong Kong, I had stayed in a hotel for two months before moving to a flat. The first week in the flat was difficult as everything was new for me. The lines said by Dr. Sahab kept playing in my mind and soon enough, in a few weeks, I had become used to the new house. Give time to everything in life before deciding to change. If it's a new job, a new friend, a new relationship, the tendency is to compare with our previous experiences, to others' experiences, but all that is required is some time for us to get to know the new things better and soon the new things become a part of our life.

Be committed. Every problem, every obstacle, every hindrance is not an invitation to change the course in life.

Commitment works wonders. Results will automatically show up, as we go through the various twists, turns, and dark alleys of life.

As *Yogasutra* 1.14 says:
Sa Tu Dīrghakāla Nairantarya Satkāra- Asevito Dṛadhabhūmiḥ
It becomes firmly rooted when it has been habituated for a long time, without interruption and with sincere belief.

(Kum. Pooja Shah, is an ERP Consultant who likes to teach yoga. She is also a freelance writer of poems and short articles in Hindi and English.)

Yogic Ahara

Minati Shah

October is the birth month of Dr. Smt. Hansaji J. Yogendra. It brings in an opportunity for us students to show gratitude to her for continuously imparting us the knowledge of yoga in this pandemic, in all aspects, be it Asanas, diet, etc.

This month we learn about Pearl Millet or Bajra in Hindi. It is also Vrajanna in Sanskrit and Peneseteria spaiketa in Latin.

Residents of the Saurashtra region of Gujarat, India are the largest and the most versatile consumers of Pearl Millet. They eat it on a daily basis. During summer they consume at least a small portion of Bajra Roti even though Bajra is generally not recommended during summer. The best Bajra is from the Kutch and Bhuj regions of Gujarat and Marvad region of Rajasthan, India.

Aaryabhishek mentions that Bajra is digestive, heat and strength-giving, moistureless and creates "Pitta". According to ICRISAT (International Crops Research Institute for the Semi-Arid Tropics), pearl millet is a highly nutritious cereal with high protein content (11-12%, with a better amino acid profile than maize, sorghum, wheat and rice) and high grain iron contents (60-65 ppm iron in improved varieties and more than 80 ppm iron in germplasm and breeding lines). Furthermore, like maize, pearl millet has a relatively high-fat content, giving it a high energy content. Pearl millet-based foods have a higher fibre content than those based on processed wheat or rice, giving them a low glycaemic index that makes them particularly suitable for diabetics.

Pearl Millet Pancake

Preparation time: 10 minutes
Cooking time: 20 minutes
Makes 6 pancakes (4"diameter).

An easy to make breakfast recipe is given below:

Ingredients:

- 1 cup Bajri flour
- 1 banana or two small bananas grated
- 1 Tbsp sesame seeds
- 1/2 tsp cumin seeds
- Salt to taste
- butter to cook on the skillet
- 1 cup of water

Method:

1. In a pan roast cumin seeds on low heat first. Then add Bajra flour and keep stirring till the aroma emanates. Take it off the heat. Roasting Bajra Atta makes it more digestible.
2. In a bowl mix all the ingredients.
3. On a large skillet apply butter, make three circles of pancake batter. Cook on medium heat for about 5 minutes on each side.
4. Apply butter on the other side too.

Serve hot with honey, ketchup, or Chutney, etc.

The *Yoga Sutras* of Patanjali

– A Perspective

Dr. Hansaji in *Parisamvada*

Chapter 2.12

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ २.१२ ॥

Klesamulah-Karmasayah-Drshta-Adrshta-Janma-Vedaniyah

We have been continuously talking about Kleshas. If you are doing any Karma with a Klesha as its base, for example, if you do any action through ignorance, attachment, aversion, hatred, fear, then these actions' base is a Klesha. These actions are going to get collected and give pain, in the present life and even in a future life, because somehow the Karmas get collected. It is said that no action goes waste and you will definitely experience its effect. So, if any action, good or bad, is done based on a Klesha, a person has to suffer accordingly. So, this is the main issue. We must check, 'Am I doing the Karma under the influence of desire or Klesha? If yes, then let me not do it.' So, we have to do actions without expectations. We have to remove these Kleshas from our system, only then will we be comfortable. The point in this Sutra is how we suffer not just in this birth but even in the births to come ahead, the suffering will be there. So, do not do any Karma under influence of Kleshas, rather do them as a duty.

Thoughts on the Gita

Dr. Hansaji

Chapter 8.21

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्।
यं प्रापय न निवर्तन्ते तद्धाम परमं मम ॥ ८.२१॥

Which is called the Unmanifest and the Imperishable that they say is the Highest Goal (path). They, who reach It, never again return. That is my Highest abode.

As described in the earlier verse, the Param Bhavah – Highest Existence, is Avyakta - Unmanifest and Sanatana - Eternal. This Bhavah is called the highest abode of God. God is not changeful. He is permanent, eternal. So, what is called Akshara or not changing is the Highest.

योगसूत्र

प्रोमिल जैन सिक्वेरा

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ।।42

सवितर्क समाधि क्या है

सूत्र 1.17 में सम्प्रज्ञात् समाधि के चार भेद या कहें चार चरण वर्णित हैं – वितर्क, विचार, आनन्द, अस्मिता ।

यहाँ सूत्र 1.42 एवं 1.43 में वितर्क सम्प्रज्ञात समाधि के भी दो चरणों का वर्णन इन नामों से है-
1.सवितर्क समापत्ति
2.निर्वितर्क समापत्ति

यहाँ सूत्र में समाधि के स्थान पर समापत्ति शब्द का प्रयोग किया गया है । दोनों ही शब्दों का अर्थ समानार्थक है ।

सवितर्क समापत्ति -

जब योगी किसी एक स्थूल ग्राह्य विषय को ध्यान का लक्ष्य बनाकर उसके स्वरूप को जानने का प्रयत्न करता है तब शुरू शुरू में होने वाले अनुभव में उस विषय के शब्द, उस विषय के अर्थ और उस विषय के ज्ञान के भेदों का मिश्रण रहता है । सभी कुछ मिला-जुला रहता है जिसे सूत्र में संकीर्णा शब्द के प्रयोग से बताया गया है । इसी को सवितर्क समापत्ति कहते हैं ।

वास्तव में शब्द, अर्थ और ज्ञान अलग-अलग हैं । उदाहरण के लिये जैसे शब्द गाय – गाय का अर्थ है चार पाँव, दो सींग, एक पूँछ, दूध देने वाली आदि । अब यदि गाय के ज्ञान पर विचार करें तो शायद उसके आकार, उसके इस्तेमाल आदि पर विचार करेंगे – उससे हुए अनुभव के बारे में जानेंगे ।

यहाँ योगी अभी भी इन भेदों को मिश्रित करके ही देख-समझ रहा है । वो शब्द, अर्थ और ज्ञान भेदों को अलग न कर सम्मिश्रित रूप से देख रहा है । इसी को महर्षि पतंजलि ने सवितर्क समापत्ति का नाम दिया है । इसी को ही सविकल्प समापत्ति भी कहते हैं क्योंकि इसमें शब्द, अर्थ और ज्ञान इन तीनों का विकल्प बना रहता है । जब तक इन तीनों का मिश्रण चित्त में रहे तब तक वह सवितर्क समापत्ति कहलाती है । सृष्टि में पंच महाभूत से बने असंख्य पदार्थ हम दिन रात इस्तेमाल (प्रयोग) करते हैं, देखते हैं, उनके बारे में सुनते हैं । इन सभी पदार्थों के भिन्न-भिन्न रूप हैं, भिन्न भिन्न आकृतियाँ हैं, भिन्न भिन्न नाम हैं । उनके नाम से ही हमारे मन में उनके प्रति अच्छे-बुरे विकल्प, विशेष कल्पनाएँ उठती हैं । वह ज्ञान कैसा है , क्या सत्य है या मिथ्या है ?

इसका गहराई से विश्लेषण करना, उसको जानना, उस तत्व का सही ज्ञान प्राप्त करना तभी सम्भव है जब चित्त स्वच्छ दर्पण के समान अत्यन्त शुद्ध हो जाये ।

इस सूत्र से हमें समझ आता है कि जब हम किसी वस्तु पर ध्यान करते हैं तो उसके तीन पक्षों को स्पष्ट रूप से देखें-समझें । उस वस्तु के शब्द, उस वस्तु के अर्थ और उस वस्तु के ज्ञान को पृथक पृथक देखें । यह ध्यान की एक महत्वपूर्ण प्रक्रिया है ।

कठोपनिषद् भाग 2

-संगीता पटेल

बालक नचिकेत और यमराज के बीच संवाद का उल्लेख हम पिछले लेख में कर चुके हैं, जहाँ नचिकेत यमराज के महल के बाहर तीन दिन और तीन रातों तक बिना कुछ खाये पिये यमराज की प्रतिक्षा करता रहा।

तीन दिन बाद जब यमराज आए तो उन्होंने बालक नचिकेत का धीरज और साहस देखकर प्रसन्नता पूर्वक उससे तीन वरदान माँगने को कहा –

पहले दो वरदानों में नचिकेत ने माँगा-

1. जब वो घर वापिस जाए तो उसके पिता शान्तिपूर्वक उसे स्वीकार करें।

2. दूसरे वरदान में उसने यह जानना चाहा कि देवताओं को खुश करने के लिये यज्ञ का क्या सही तरीका और स्वर्ग प्राप्ति कैसे हो सकती है ?

   यमराज ने उसे ये वरदान दिये और नचिकेत को अग्नि ज्ञान भी दिया जिसे उन्होंने 'नचिकेताग्नि' नाम भी दिया।

3. तीसरे वरदान में नचिकेत ने सवाल किया –

   हे यमराज सुना है कि आत्मा अजर अमर है – आत्मा कभी न जन्म लेती है न मरती है जबकि जीवन और मृत्यु का चक्र चलता ही रहता है।

उसने मृत्यु और जन्म के रहस्य को जानने की इच्छा प्रकट की और इस जन्म मरण के चक्र से बाहर आने का उपाय पूछा –

यमराज यह प्रश्न सुनकर चकित हुए व उन्होंने कहा कि यह प्रश्न मत पूछो- इसके बदले मैं तुम्हें अपार धन-संपदा देने को तैयार हूँ, तुम्हें राज्य देने को तैयार हूँ, तुम्हें दुनिया की सारी खुशियाँ देने को तैयार हूँ साथ ही बहुत लंबी उम्र भी देने को तैयार हूँ –

नचिकेत ने उत्तर दिया – इन सब चीजों का मैं क्या करूँगा – ये सभी तो नश्वर हैं – मृत्यु ये सभी चीजें छीन लेती है, मैं तो सिर्फ अपने प्रश्न का उत्तर चाहता हूँ।

यमराज ने इस सवाल को टालने की हर सम्भव कोशिश की – उन्होंने कहा कि देवता भी इस प्रश्न का उत्तर नहीं जानते। इसीलिये यह सवाल मत पूछो –

नचिकेत अपनी ज़िद पर अड़ा रहा और कहा – देवता नहीं जानते हैं पर आप तो जानते हैं – आपको मेरे इस प्रश्न का उत्तर देना ही होगा –

तब यमराज को जबाव देना ही पड़ा –

संक्षिप्त में इस संवाद का निचोड़ इस प्रकार है –

1. आत्मा न मरती है और न किसी को मार सकती है।

2. शरीर के नाश होने के साथ जीवात्मा का नाश नहीं होता। आत्मा अनन्त, अनादि और दोष रहित है।
   तब फिर से नचिकेत ने प्रश्न किया – आत्मा शरीर से निकल जाती है तो शरीर में क्या रह जाता है ?

3. जब आत्मा शरीर से निकल जाती है तो उसके साथ प्राण और इन्द्रियाँ भी निकल जाते हैं – मृत शरीर ही बाकी रह जाता है।

4. यमदेव के अनुसार अच्छे और बुरे कर्मों के आधार पर पाप-पुण्य होते हैं और इनके ही आधार पर आत्मा मनुष्य, पशु-पक्षी आदि के रूप में प्रवेश लेती है।

5. जब नचिकेत ने परमात्मा का स्वरूप जानने की इच्छा प्रकट की तो यमदेव ने नचिकेत को 'ओम्' को प्रतीक रूप में ब्रह्मा का स्वरूप बताया। उन्होंने बताया कि ओमकार ही परमात्मा को पाने का सर्वश्रेष्ठ और अन्तिम माध्यम है।

इस प्रकार नचिकेत को आशीर्वाद देकर यमराज ने उसको पिता के पास वापस भेज दिया और कहा कि विद्या वह खज़ाना है जिसकी बराबरी संसार की कोई दूसरी वस्तु नहीं कर सकती। वहाँ से लौटने के बाद नचिकेत अध्ययन में लग गया क्योंकि अब उसे जीवन की सही राह मिल चुकी थी। उसी राह पर चल कर उसका संसार में नाम अमर हो गया।

श्रीमद् भागवद् गीता

-आभा भट्ट

श्रीमद् भागवद गीता मे भगवान की प्राप्ति के लिए तीन मार्ग बताए हैं-

ये तीन मार्ग कर्ममार्ग, ज्ञानमार्ग और भक्तिमार्ग हैं ।

इन तीन मार्गों पर चलते चलते भगवान का अनुभव मिल ही जाता है, तब फिर यह कर्मयोग, ज्ञानयोग और भक्तियोग कहलाता है । योग याने जुड़ना – भगवान से अपने कर्मों को, अपने ज्ञान को और फिर अपनी भक्ति (भाव) को जोड़ना है ।
उदाहरण के तौर पर –

अगर हमें योग आश्रम में पूज्य गुरूमाँ को मिलना है तो आश्रम का रास्ता पकड़ना पड़ेगा और उस मार्ग पर चलना होगा तभी चलते चलते गुरूमाँ तक पहुँचेंगे । मार्ग पर चलने से ही मंजिल मिलेगी ।

गुरू और भगवान को मिलने का रास्ता पकड़ने से ही कुछ अच्छे अनुभव मिलेंगे-वही अनुभूति हमें वहाँ तक जाने की प्रेरणा देगी-

श्रीमद् भागवद् गीता को समझाना और समझना आसान नहीं है, भगवद् कृपा जरूरी है – गुरूमाँ का आशीर्वाद जरूरी है -

बहुत सारे महात्माओं ने, स्वामीजीओं ने, महान पुरूषों ने गीताजी के ऊपर अपने विचार प्रकट किये हैं ।

पूज्य हंसा माँ ने भी गीता जी के ऊपर अपने विचार प्रकट किये हैं जिसकी किताब हमारे आश्रम में है ।

श्री कृष्ण के मुखारविन्द से निकले हुए ये शब्द बहुत ही पवित्र और जीवों के कल्याण के लिये हैं ।

व्यास मुनि ने महाभारत के भीष्मपर्व में गीता को स्थान दिया ।
जब कौरव और पांडव कुरूक्षेत्र के मैदान में आमने सामने आये –
अर्जुन जो मोह में फंसा हुआ था और निराश, हताश और अस्पष्ट था, उसे भगवान ने उपदेश देकर कर्तव्य परायण बना दिया ।
आधुनिक जीवन में भी हरेक तकलीफ का इलाज गीता जी में मिल सकता है क्योंकि तकलीफ बाहर है ही नहीं भीतर ही है – गीताजी हमें भीतर की ओर लेकर जाती है ।
700 श्लोकों की गीताजी में इतना ज्ञान भरा हुआ है जो कि हमारी कल्पना से परे है ।
अठारह अध्याय के पीछे योग शब्द जोड़ा गया है उसका मतलब जीवन की प्रत्येक चीज को, हम भगवान से जोड़ सकते हैं । अपने सुख, दुःख, विचार, समझदारी, अपने आवेग, अपनी संवेदना और हमारे छोटे मोटे कर्म – सबकुछ भगवान के साथ जोड़कर जीवन को आनंदमय बना सकते हैं –
इस महिने में पूज्य गुरूमाँ हंसाजी का जन्मदिन आ रहा है उनके आशीर्वाद लेकर हम गीताजी को समझने का प्रयत्न करेंगे –
हमने गीताजी में से ज्ञानमार्ग याने ज्ञानयोग के अध्यायों को पहले समझने का प्रयत्न करने का निश्र्चय किया है –
भगवान क्या है, उसका नाम, कर्म, रूप, लीला, धाम यह पता करेंगे –
सृष्टि की उत्पत्ति, जीव क्या है, जगत क्या है, संसार क्यों है – यह सब समझेंगे ।
अगर भगवान और भगवान की बनाई हुई सृष्टि समझ में आ जायेगी तो कर्म व भक्ति को समझने में कठिनाई नहीं होगी – सब कुछ आसान लगेगा ।
हंसामाँ के जन्मदिन पर विशेष –
आओ हंसामाँ के चरणों में अपना शीश झुका कर चरण स्पर्श करें और आशीर्वाद ले ....

उनका साथ हमेशा रहे, उनका हाथ अपने सिर पर रहे और सब साथ मिलकर भगवान से प्रार्थना करें कि हमारी गुरूमाँ को लंबी और स्वस्थ उम्र दे – शांति और समृद्धि से उनका परिवार सदा भरा रहे ...
और अगले अंक से गीताजी को प्रारंभ करें ...

आज डॉ. जयदेवजी को कोटि कोटि वंदन उन्होंने श्री भगवद्गीता का अध्ययन रोज करना चाहिए यह सिखाया था । हम सबको ज्ञान के लिये प्रेरित किया और पूज्य हंसा माँ ने मुझे और ऊपर उठने का मौका दिया । दोनों गुरूजी को साक्षात दंडवत् प्रणाम और यह नया प्रयोग दोनों को अर्पण कर रही हूँ ...

सांख्य कारिका 32

-साधकों द्वारा
(डॉ. जयदेव तथा श्रीमती हंसाजी की टिप्पणियों सहित)

करण कितने प्रकार के होते हैं और उनके क्या कार्य हैं ?

करणं त्रयोदशविधं, तदाहरण-धारण-प्रकाशकरम् ।
कार्य च तस्य दशधाSSहार्य, धार्य-प्रकाशयञ्च ।।32।।

इन 13 प्रकार की इन्द्रियों (बुद्धि, अहंकार, मन, 5 ज्ञानेन्द्रियाँ और 5 कर्मेन्द्रियाँ) के कार्य होते हैं, विषय को समझना, ग्रहण करना और धारण करना । इनमें ज्ञानेन्द्रियाँ जानने का काम करती हैं और कर्मेन्द्रियाँ ग्रहण करती हैं ।

बुद्धि, अहंकार, मन, 5 ज्ञानेद्रियाँ और 5 कर्मेन्द्रियाँ ये 13 करण कहलाते हैं । ज्ञानेन्द्रियों से जानने का कार्य होता है और कर्मेन्द्रियाँ ग्रहण और धारण करती हैं । शब्द, स्पर्श, रूप, रस, गन्ध ज्ञानेन्द्रियों के और बोलना, देना, घूमना, मलत्याग और आनंद कर्मेन्द्रियों के, इस प्रकार ये दस तरह के उनके कार्य होते हैं । सभी इन्द्रियाँ और अन्तःकरण सब अपने कार्य में लगे हैं । पुरूष को भोग और अपवर्ग देना ही इनका कार्य है इनके सभी कार्य पुरूष के मोक्ष के लिये ही हैं ।

एकलव्य की कहानी तो आपको पता ही होगी वह गुरू द्रोणाचार्य से धनुर्विद्या सीखना चाहता था, परंतु उसके क्षत्रिय वंश के न होने के कारण गुरू ने सिखाने से मना कर दिया था पर एकलव्य ने हार नहीं मानी और गुरू की मूर्ति बनाकर उसके सामने अभ्यास करने लगा और पारंगत होने लगा । एक दिन गुरू द्रोणाचार्य उसी स्थान से अपने शिष्यों के साथ गुजरे तो यह देखकर चकित हो गए कि किस तरह एकलव्य ने एक कुत्ते के मुँह में बाण चलाकर केवल उसका भोंकना बंद कर दिया था ।

हम जी रहे हैं, जो शक्ति है उसका ख्याल नहीं है । जाने का समय आता है तब घबरा जाते हैं । इस दर्शनशास्त्र का आधार यही है कि समझदारी लानी है । हमें अपने आप को समझना है । इस संसार से इतना आसक्त न हों कि दुःखी हो जाएं । चैतन्य की समझ रखें । मोटर गाड़ी, बंगलों, शारीरिक सुन्दरता में लगे हैं । अपनी भूलों को समझना और समझदारी से जीना है । मेहनत करनी पड़ेगी । चैतन्य को समझना, शांति से बैठना और उसका अनुभव लंबे समय तक करना है । जानवर सिर्फ भोग करते हैं, भोग में जीते हैं, भूख लगी तो खा लिया, थकान हुयी तो सो लिए । पुरूष का भोग के बाद अपवर्ग होता है । मन और बुद्धि को मजबूत बनाना है । दुःख और चिन्ता को मन और बुद्धि में आने नहीं देना है ।

आहार में ये खायें और जीवन में खुशियाँ बढ़ाएँ

डॉ. लतिका व्यास

अच्छे स्वास्थ्य के लिए खुश रहना बहुत जरूरी है । शरीर में बहुत से हार्मोंस होते हैं जो अलग-अलग प्रतिक्रियाओं के लिए जिम्मेदार होते हैं। वैसे ही खुश रहने के लिए चार प्रकार के हार्मोंस सेरोटोनिन,डोपामाइन ,ऑक्सीटोसिनऔर एंडोर्फिन होते हैं। जिनके बढ़ने से हम खुशी महसूस करते हैं।

1. **सेरोटोनिन** - मूड को ठीक रखने के साथ अच्छी नींद, भूख, पाचन को नियन्त्रित करने में मदद करता है।

2. **डोपामाइन** - इसको 'फील गुड' हार्मोन्स भी कहतें हैं। आनंद,मस्तिष्क की इम्यून प्रणाली, सीखने, सफलता, प्रोत्साहन, आदि संवेदनाओं के साथ जुड़ा रहता है।

3. **ऑक्सीटोसिन** - प्यार, विश्वास,सहानूभूति और संबंधो को बढ़ावा देने की भावनाओं के साथ जुड़ा रहता हैं।

4. **एंडोर्फिन** - दर्द से राहत के लिये, व्यायाम, योग एवं लम्बी दौड़ के बाद निकलता हैं।

अपने आहार मे इन खाद्य पदार्थों को शामिल कर हैप्पी होर्मोनस को बढा सकतें हैं।

1. दूध, दही, पनीर से सेरोटोनिन डोपामाइन ऑक्सीटोसिन बढतें है।

2. खड़े अनाज, फलियां, दालें सेरोटोनिन, डोपामाइन बढ़ाते है।

3. केला, सेवफल, तरबूज, संतरा, अनानास ,जामुन ,आलू बुखारा आदि को खाने से हैप्पीनेस हार्मोन एंडोर्फिन एवं सेरोटोनिन बनाता है। साथ ही इसमें सेलेनियम एंटीऑक्सीडेंट्स होते हैं जो मूड बेहतर करते हैं।

4. हरी पत्तेदार एवं रेशेदार सब्जियां टमाटर बैंगन आदि सेरोटोनिन से भरपूर होते हैं।

5. सूखे मेवे जैसे अखरोट अंजीर बदाम एवं मूंगफली तिल्ली आदिऑक्सीटोसिन, सेरोटोनिन हार्मोन को बढ़ाते हैं।

अत: इन पदार्थों को अपने दैनिक आहार में शामिल कर अपने जीवन में खुशियाँ बढ़ाएँ।

दी योग इंस्टीट्यूट के सभी गुरूजनों को समर्पित...

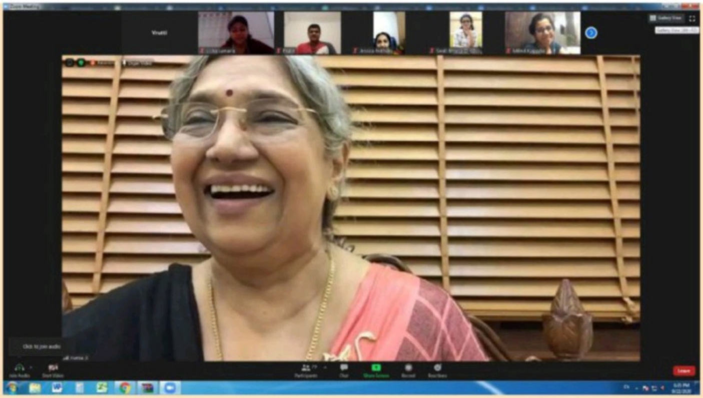
-अगस्त से नवम्बर 2020 (3 months) बेच की तरफ से

नमस्ते-नमस्ते कहकर मधुर आवाज़ में, सुबह सुबह जयश्री मेम हमें जगाये
परेश सर के इंस्टीट्यूशनल टेक्निक्स, हर एक की नींद भगाये,
एनाटॉमी के सेशन में, अतुल सर हमारा ज्ञान बढ़ायें
शरीर में छिपे भागों और रोगों के, हम सबको दर्शन करवायें
चार साढ़े चार बजे हमें आप, इनडेप्थ सेशन में पायें
कल्पना मेम और धर्मेश सर, हर आसन प्राणायाम की गहराई समझायें
भागवद् गीता हठ योग की शिक्षा देने, संध्या समय जब रूचि जी स्क्रीन पर आयें
उनके मधुर शब्दों से, मेरी चाय की मिठास और बढ़ जाये
हजारों साल का संचित भंडार लेकर, प्रोमिलजी योगसूत्र का ज्ञान समझायें
असीम महासागर की लहरों में, हम साधकों को गोते लगवायें
अनील सर की क्लास में, शुक्रवार शाम हम हाज़िर हो जायें
तब हेमस्ट्रींगस क्वाड्रासेप्स ट्राइसेप्स बायसेप्स, सारे भागों का दर्द जाग जाये
हरे कृष्णा हरे रामा गाते हुए, रामेन्द्र सर मंगलवार शाम आयें
हमारे शरीर के हर कोनों को, दसों दिशाओं में मुड़वायें
परिसंवाद में हंसा माँ, अपना मुस्कुराता दिव्य रूप दिखलायें
हमारे ज्ञानचक्षुओं को खोलकर, हमें जीवन मार्गदर्शन करवायें
गृहस्थाश्रमियों को योग ज्ञान समझाते, डॉ. जयदेव योगेन्द्र हमारे जीवन में आये
जीवन के इस कठिन संघर्ष को, उनका ज्ञान बहुत आसान बनाये
दिव्यात्मा श्री योगेन्द्र जी का अभियान, भगवान करे सैकड़ों वर्षों चलता जाये
गुरूजनों के आशीर्वाद की छत्रछाया, सभी साधकों के जीवन का मूल्य बढ़ाये
मैं ईश्वर की आभारी हूँ... जो कि उन्होंने जीवन के पुण्य जगाये
सभी गुरूजनों का आशीष पाने, मेरा मस्तक झुकता जाये .... झुकता जाये ... झुकता जाये ..

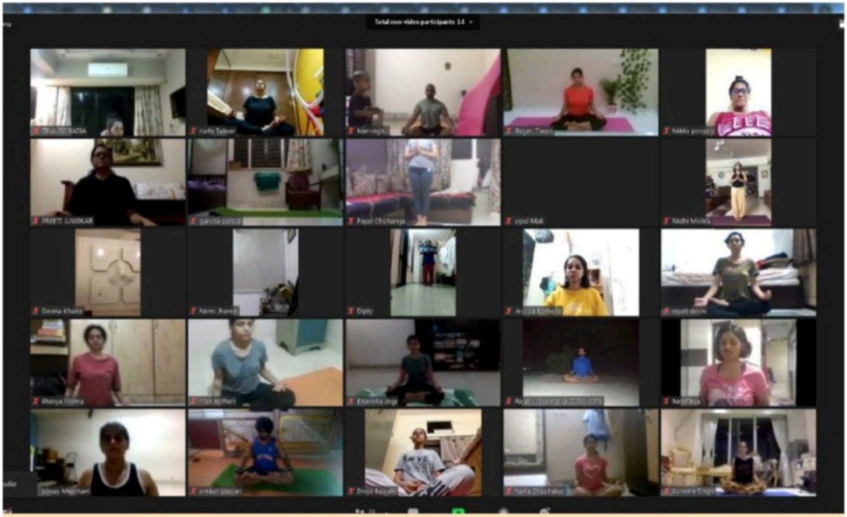
Yoga News

- A. N. Desai

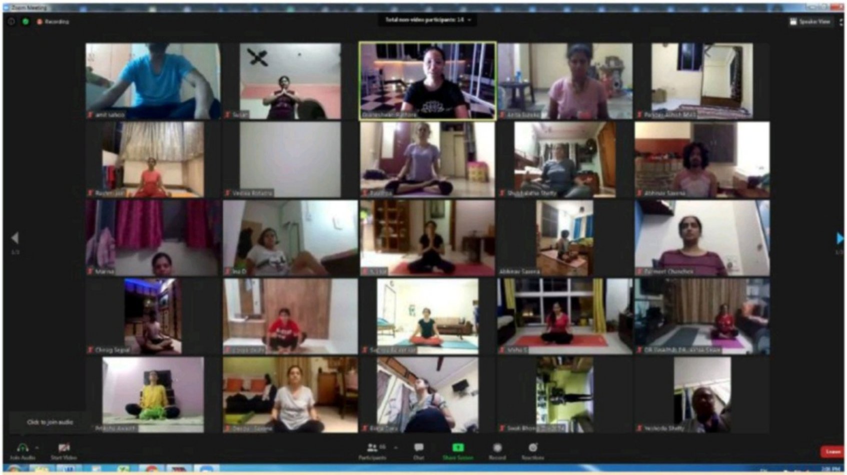
- Students from the 1-Month Teachers' Training Course begin their *Yogic* journey at The Yoga Institute.



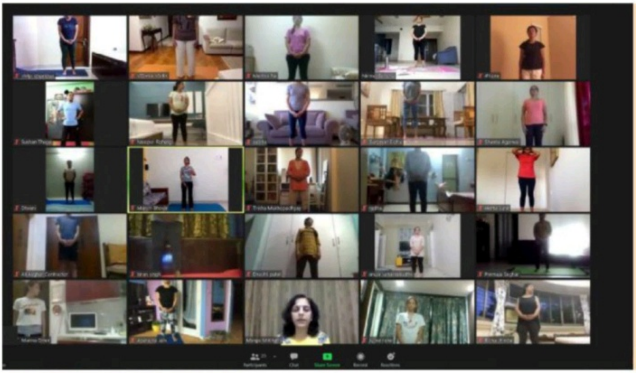
- Dr. Hansaji sharing her wisdom with students from different parts of the world.



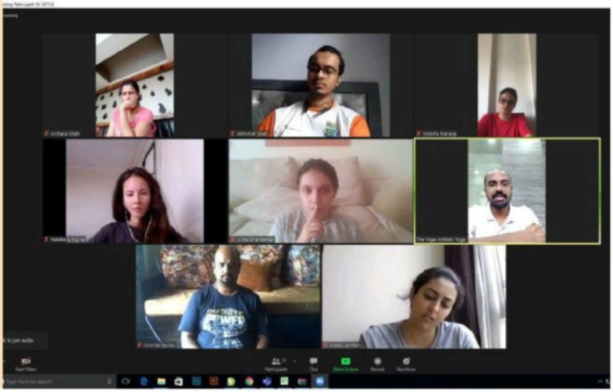
1-Year Teachers' Training Course students conditioning before class.



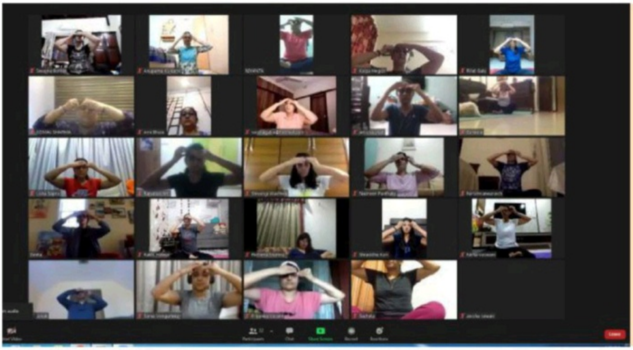
Students learning meditation techniques in the course.



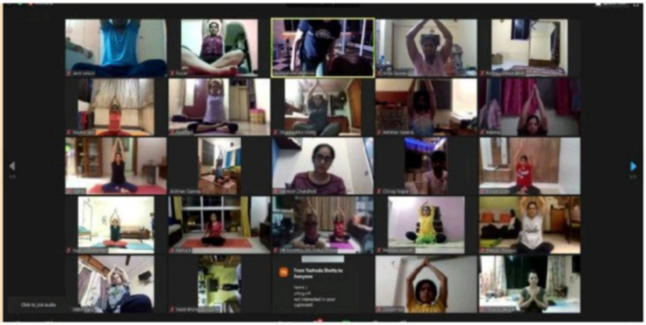
Part-time 200 hours Teachers' Training Course students preparing themselves for *Asana* class.



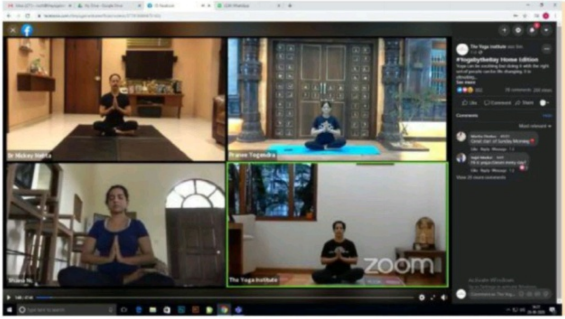
Understanding *Samkhya* Philosophy at The Yoga Institute.



Students learning *Kapalrandhra* Dhouti, a stress buster technique.

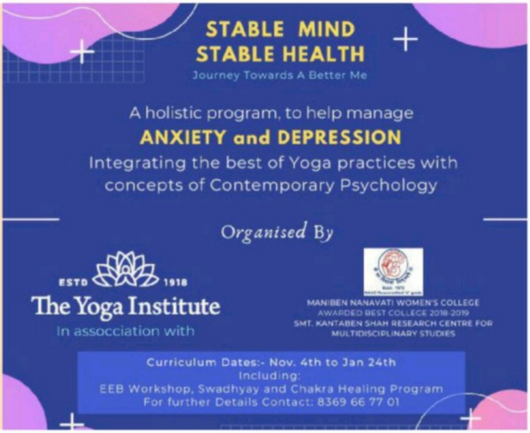


7-Months Teachers' Training Course students practicing *Parvatasana*.



Yoga can be soothing, but doing it with the right set of people can make it life-changing, elevating and exuberating. 'Yoga By The Bay - Home Edition' has just the right set of experts - The Yoga Institute, Dr. Mickey Mehta and enthusiast Shaina NC to give you an awesome experience.

Keeping the challenging times in mind, The Yoga Institute, Mumbai in association with Maniben Nanavati Women's College (Affiliated to SNDT Women's University) will shortly be organising an online holistic program to fight anxiety and depression. The live online interactive program "Stable Mind, Stable Health" will be conducted for The Yoga Institute, by Dr. Atul V Pednekar; Homeopath, Psychotherapist, Master Trainer, and Senior Faculty at The Yoga Institute. To register you may call or WhatsApp on 8369667701



STABLE MIND
STABLE HEALTH

Journey Towards A Better Me

A holistic program, to help manage
ANXIETY and DEPRESSION
Integrating the best of Yoga practices with concepts of Contemporary Psychology

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Curriculum Dates:- Nov. 4th to Jan 24th
Including:
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For further Details Contact: 8369 66 77 01

Join these wonderful Online Camps at The Yoga Institute

ONLINE HEALTH CAMPS	SEPT 2020
21 Days Better Living Course - English	Oct 11 - Oct 31
21 Days Better Living Course - English	Oct 18 - Nov 07
21 Days Better Living Course - Hindi	Oct 4 - Oct 24
Yoga for Cancer Rehabilitation & Recovery	Oct 01
Weight Management Workshop	Oct 03
Diabetes Workshop	Oct 04
Women's Camp on Maa's Birthday	Oct 08
Yogic Nutrition Workshop - Boost immunity the yogic way	Oct 09-10
Stress Management Workshop	Oct 11
Pregnancy Camp for Ante & Post Natal (Only for Pregnant ladies)	Oct 17-18
Pranayam Camp	Oct 18
Back and Joint Disorder Workshop	Oct 31

***All our on-campus classes are suspended until lockdown is over, we shall resume as and when the government directives follow.**

Teacher Training Courses start on the 1st of every month

For more details contact
The Yoga Institute
Shri Yogendra Marg, Prabhat Colony, Santacruz East, Mumbai 400 055.
Email : info@theyogainstitute.org **Website:** www.yogainstitute.org
Phone : 022 2611 0506 / 2612 2185

बहवो ज्ञानतपसा पूता मद्भावमागताः

Many purified by the tapa of knowledege
have attained to My being

Bhagavadgita 4.10

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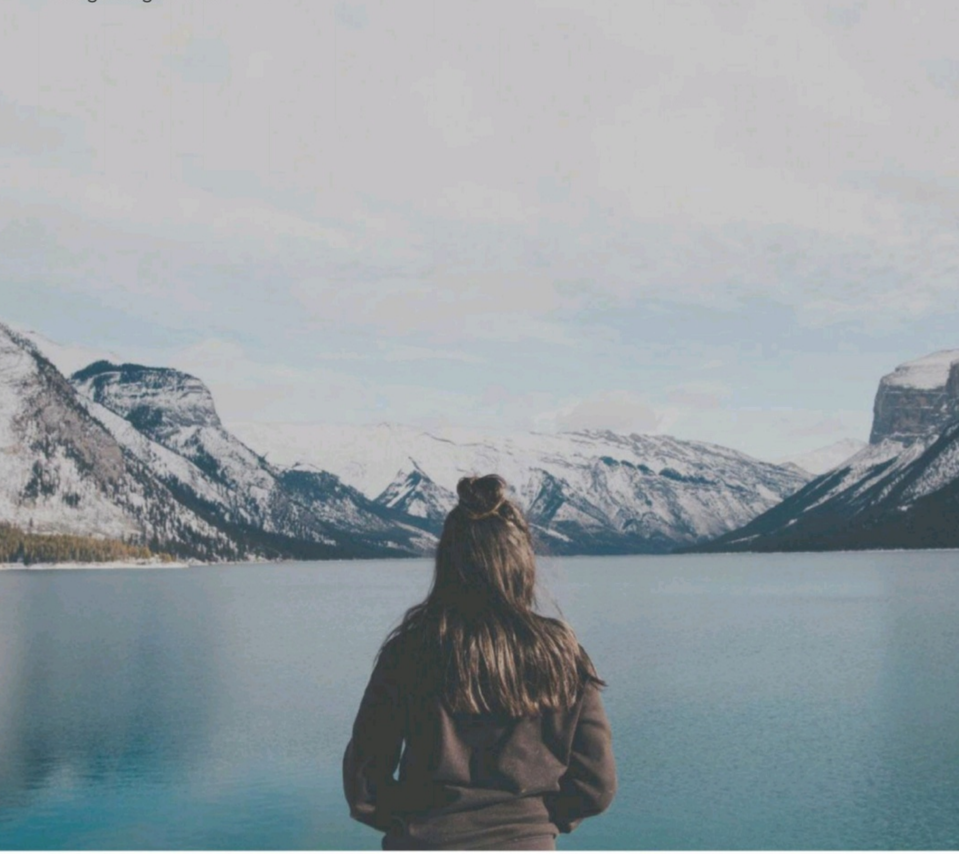

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100 YEARS
WORLD HARMONY BEGINS WITHIN

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